THE Roman-Catharist: OR, THE PAPIST IS A PVRITANE.

A Declaration, shewing that they of the Religion and Church of Rome, are *notorious* PVRITANS.

By *Timothy Rogers*, Preacher of the word of God at Steple in *Essex*.

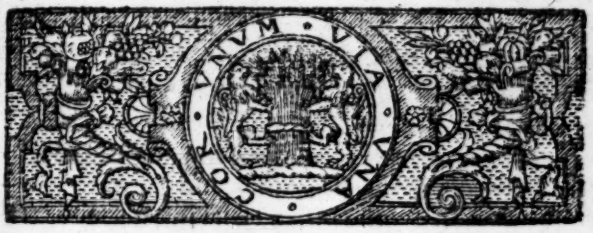
There is a generation that are pure in their owne eyes, and yet is not washed from their filthinesse. Pro. 30, 12.

(12)

AT LONDON,
Printed for *Edward Brewster*, and are to be sold at his shop, at the west end of Pauls, at the signe of the Starre.
1621.

1-8 (12)

THE
Roman-Cabarit.
OR,
THE PAPIST IS A PVRITAN.



THE ROMAN-CATHARIST:

Or

The Papiſt is a Puritan.

DIuers Diuines there are in this laſt Age, who doe affirme, and ſome of them, of no ſmall reſpect, haue taken vpon them to proue (not without ſome anſwerable iſſues) that the religion of the Church of Rome, now ſtanding as it doth, is like an vnſound body patched vp of ould ſores, and in verie deed a compound of ould hæreſies, onely couered ouer *thorough the deceiuablenes of vnrighteouſnes*, and more cloſely conueyed, with a greater colourablenes, that ſo their iniquitie myght be a myſterie, and their religion might bee, as it was foretold to bee, *the myſterie of iniquitie*: That which theſe diuines haue undertaken,

Talæus de Antich: Zanch: ſaith Papa eſt omnium hæreſeωv parens. De Red. lib. 1. cap. 17. theſ. 7 Moul. Accóp. of Proph. pag 8. The 3. Conform.

2 Theſ. 2. 7

ken, and done in generall, may be particulariſed, in one ſpeciall branch of hereſie, namely Puritaniſme, for Cathari or Puritans properly to ſpeak are hereticks, (or at leaſt ſchiſmaticks which quickly degenerate into hereticks) and Papiſts to ſpeake properly are Puritanes, and therfore hereticks: theſe two aſſertions, I will endeuour my ſelf to proue, the former being the ground of the later, & the later being a neceſſarie conſequent, by demonſtration of reaſon following vpon the former: as in the ſequell ſhall more plainelie appear.

As touching the former, we are to know, firſt, their birth or beginning, ſecondly their growth, or encreaſing, thirdly the cenſure of the Church vpon them: Their firſt beginning was about the yeare of our Lord 254 occaſioned thus: In the time of the 10. Perſecutions which followed in the next ſucceeding times after Chriſts aſcenſiō, diuers Chriſtians who had formerly receiued, and profeſſed the faith, partly through fear of cruell torments, and partly through the perſwaſiue allurements of the tormentors, but chiefly through their owne infirmitie and weaknes, renounced the profeſſion of Chriſtianitie, denied Chriſt, and the faith, which before they had profeſſed and maintayned: ſome of theſe vpon a ſerious conſideration of this their fearefull fall, being ſmitten with godly ſorrow, and throughly humbled for their grieuous offence, giuing alſo ſome good teſtimonie of their heartie repentance, deſired to bee receiued againe, into the boſome of the

the Church: the Puritanes ſtiflie, and obſtinately held that ſuch ſhould not be againe receiued, but for euer wholly debarred, from re-entrie into the Church, and communion of Saints, as though their were no hope of ſaluation left them, though they accompliſhed all that appertained to true conuerſion: for ſo *Euſebius* ſaith of *Nouatus*, *that he took away all hope of ſaluation from them, though they did worthily repent.* *Nouatus* and *Nouatianus*, (together with *Meletius*, who in the Citie of *Alexandria* did ſtifflie defend that) were the *Hæreſiarchæ*, the ringleaders to this hæreſie: for when as *Cornelius* Biſhop of Rome receiued into communion, after repentance, the faithfull that had fallen from the Church, and ſacrificed vnto Idolls, in the perſecution vnder *Decius* the Emperour, *Nouatus* a prieſt of Rome oppoſed it, and defended that ſuch had committed a ſinne vnto death, and therefore were not to bee admitted, into communion of the Church: after ſtrife between them, *Nouatus* at length made a ſchiſme, and ſeperated himſelfe from the Church, and through obſtinacie fel into hereſie: vnto whom alſo *Nouatianus* ioyned himſelfe, and from theſe the ſect that followed them, were firſt called *Nouatians.*

Euſeb. lib. 6 cap. 32.

Spem penitus eis ſalutis ademerat, etiamſi digne pœnituiſſent.

This ſchiſme vvas no ſooner made, and hereſie ſowne, but preſently it tooke roote, and ſpred further, as things of this nature are very apt to do, to growe too faſt, (like ſtinking weeds that grow faſter then wholeſome

and ſweet herbes) for they growe in a ranker ſoile of corrupt nature: For the effecting hereof *Nouatus* vſed verie wicked, and fraudulent means, both by drawing honour vpon himſelfe, as alſo by drawing followers after him: for whereas firſt hee had proteſted with fearefull oathes that hee neuer deſired a Biſhoprick, yet by craftie and forged traines he entiſed three Biſhops out of a corner of Italie, playne, and ſimple men, (as the hiſtorie reporteth) to come vnto him; who being encloſed with leud perſons, & being themſelues ſomewhat tipſie, and well crommed, were conſtrained to lay their hands on him, and to make him Biſhop. Hee vſed alſo as impious a pranke, to drawe the common people to him: for when hee was to adminiſter the Sacrament of the Lords Supper to them, before hee would deliuer it into their hands, hee would make them ſweare that they would not forſake him, to ioyne to *Cornelius*: partly by theſe his ſleights, and partly by the corruption of mans nature, which is ſwift to catch vp errour, hee did enlarge his hereſie, inſomuch as diuers biſhops were poiſon'd therwith: * as thoſe Nouatian Biſhops that mett in counſel at Pazum, an obſcure village, about the keeping of Eaſter, after the manner of the Iewes, contrary to the decree of the Nicene councell, *Agelius* alſo Biſhop of Conſtantinople, and * *Aſclepiades*, and *Aeeſius*, who by the Emperour Conſtantine his command, appeared at the councell of *Nice*, whom the emperour, both wittilie, and ſharplie repre-

Cornel. Biſh. of Rome, apud Euſeb. lib. 6. cap. 32.

* Socrat. lib. 5. cap. 23.

* Socrat. lib. 7. cap. 25.

reprehended, saying, *Prouide thee a ladder Acesius, and climb vp to heauen alone.* Nor were these onely guiltie of this schisme and tainted with this vnwholsome doctrine of *Nouatus*, but of the common people farr more: which sect out of a scornfull contempt of others, and swelling proud conceitednes of themselues, * called themselues by the name of καθαροι; that is in english, Puritanes: who falling from one thing to another (as they which begin to fall from the truth, fall a maine) held a state of perfection in this life, and that the life of a iust man, is to be made vp, without sin, spot, or wrinkle, or else that the Church could not bee made vp of them: and boasted of themselues that they were pure. Where-vpon * one saith, Thou darest Nouatian call thy selfe pure, whereas though thou wert so, yet in so saying thou shouldst become impure. Further, they acknowledge no other meanes to reconcile men to God, in the Church, but Baptisme: they bragged much of their merits, & gloried much of the worthines of their works; and vnder pretence of being more holy then others, * allowed not of second mariages, nor did admit any into their clergie, that had bene twise maried.

* Eus. lib. 6. cap. 32.

* Ambr. de pœnit. lib. 1. cap. 6.

Theod: lib. 3. de hær. fab.

* Socrat. lib. 5. cap. 21. Aug. hæres. 26.

Thus wee haue seen, both the birth, and growth of this schisme, and heresie: it followes next to shew the censure of the Church and orthodox fathers vpon them, which was partly vpon the persons of these hereticks, and partly vpon their doctrine: as for their persons, *Cornelius*

Biſhop of Rome, (mentioned before) and *Cyprian*, who liued in the time of the ſpringing vp of this ſchiſme, and ſaw to their griefe the birth thereof, do decypher the authors of the ſame, but *Cyprian* eſpecially doth paint them forth in their colours: hee ſaith of *Nouatus*, * that he was *alwaies deſirous of nouelties, vnſatiablie couetous, in rauening furious, blowne vp with arrogancie, and amaſement of ſwelling pride, of no account among the Biſhops there, condemned as an heretick, and perfidious perſon by the voice of all good Prieſts, inquiſitiue into men that he might betraie them, and fawning vpon them, that hee might deceiue them, neuer faithfull in his loue, a verie firebrand to kindle diſcord, a ſtorme and tempeſt to make ſhipwrack of faith, an aduerſarie to quietnes, an enemie to peace:* And fowle things he writes of him after, in the ſame Epiſtle, as his vnnaturalnes to his owne Father, who was ſtarued to death, and he not ſo much as buried him: alſo the murdedering of his wiues birth &c.

* Cyp Epiſt. 8 ad Cornel. lib. 2.

Of *Nouatianus* he ſaith, *that his toung ceaſed not to prate, to the corrupting of the brethren, caſting forth dartes of poyſoned eloquence*, that hee was *a runaway from the Church, an enimie of mercy, an ouerthrower of repentance, a Doctour of pride, a corrupter of truth, a deſtroyer of charitie.*

Cypr. Epiſt. 1. ad Cornel. lib. 1.

Their hereſie was cõdemned firſt by * a ſynod of Biſhops at Rome, afterward by the firſt generall councell held at *Nice*, and by thoſe three that followed, vz. of *Cõſtantinopole, Epheſus*, & *Calchedõ* (all which confirmed the acts of the *Nicen* councell

* Euſeb. lib. 6. cap. 32. Codex Canonum. can. 8.

cell) as alſo by that of *Laodicea*, wherein it was decreed, that none who had been ſtained with the *Nouatian* hereſie ſhould bee receiued, before hee had abiured it: Diuerſe of the Fathers alſo haue vehemently oppoſed them, & their hereſie: beſide thoſe I haue named before, *Dioniſius Alexandrinus* earneſtly refuted them, and *Lactantius* ſaith plainely, *If they be called* Nouatians, *they are no longer Chriſtians.*

Lactan. de vera ſapientia cap. 30.

Thus it doth ſufficiently appeare vnto vs, that the Puritanes were antient hereticks, which was the firſt aſſertion propounded: the ſecond followes to be proued, namely that the Papiſts are ſuch Puritanes, which I doubt not playnely to demonſtrate, to thoſe that will with an indifferent eie, without al preiudices look vpon them wel, & compare them together: onely in the firſt place premoniſhing the reader of a diueliſh policie of falſe hearted Papiſts, who deal with vs, as thieues deale with true men, by the high way ſide, who hauing rifled them, and taken away their mony, run away crying *ſtop theefe* (when they themſelues are the theeues) that ſo they may make the better eſcape: euen ſo the Papiſts crie out againſt vs, that we are hereticks, ſchiſmaticks, Puritanes, & what not? And all is that ſo they may the more ſlilie goe away & decline the opprobrious ſtile, which they know themſelues the beſt deſeruers of, and indeed ſo well worthy of as that wee ſhould do them open wrong, if wee ſhould take it from them: being in this reſpect like a ſpurious ſeed of

of illegitimates, who are ashamed to be called by their Fathers names, because they were known to be such vile persons. But to come to the point: that I may the more clearly demonstrate the Papists to bee Puritans, first I will shewe the very neere resemblance, betweene the breeders the fathers of them both, secondly betweene their followers, thirdly betweene the vnclean issues of false doctrine, procreated, and maintained by them.

For the first, namely the fathers of the Papists and the Puritanes, they seem to be as like in two respects, as one egge is like another: the one is in regard of a false pretended title of holines assumed by them, when as there is no such matter in them: the other is in regard of vsing wicked arts, and aspiring meanes to attayne vnto their dignities. *Novatus*, and *Novatianus*, the fathers of the old Puritanes, would needs bee called, and accounted pure, and holy, though they were but hereticks, and very lewd, and vicious of life, as *Cyprian* hath reported of them: euen so the Popes the fathers of these new Puritanes, * *whereas they are most impure of all, they will notwithstanding bee called most holy*, they must needs bee stiled holy fathers, Christs vicars, heads of the Church, such as cannot erre, &c. though they are indeed, plaine hereticks, very impure, and vnholy, yea some of them haue been as vile monsters, and vnclean beasts as euer liued. *Platina* calles some of them *monsters and strange creatures:* yea their enormities were

* Cum sint omnium impuriſſimi, ſe tamen vocari volunt ſanctiſſimos. Zanch. de Red: lib. 1. cap. 17. theſ. 7.

Iew: Apol: monſtra, & portenta.

were ſo great and groſſe, that * men of their owne ſide, could not withhould their pen, from pointing out their filthines, and odious doings. Theſe things are ſo plainlie demonſtrated, by ſo many in theſe dayes, that it will bee ſufficient for mee onely to name, and that verie breeflie, ſome things of this kind. *Bernard* (as it is well knowne) who liued about 500. yeares agoe, complaineth much of the pride, and tyrannie of the Popes of his time: hee doth not ſtick to call them *deceiuers, defrauders, raueners, traitors, darknes of the world, wolues, Pilats, Deuills: yee are called Biſhops (ſaith hee) but you are raueners.* Albertus Magnus ſaith, *They that now gouern the Church for the moſt part are theeues, and murtherers.* But to inſtance in ſome particulars, it is notoriouſly knowne, that *a* Pope *Iohn* the 13. was a vile monſter in life, committing inceſt with both his ſiſters, and fathers concubine, *Stephana*: he was a gameſter, and playing at dice did call for the deuill to help, and would drink to the deuill: hee was an extortioner, periured, a murderer, and repleat with abhominable vices, at length was wounded to death being taken in the Act of adulterie. *b* Pope *Sylueſter* the 2. was a coniurer: *c* ſo was *Benedict* the ninth, and wrought by enchantments. *d Hildebrand*, that firebrand of hel, called *Gregorie* the ſeauēth, was a filthy beaſt, giuen to all diabolicall practices, and deuiliſh arts; coniuring, charmes, filthy ſorceries, and what not? this was he that threw the Sacrament in-

* Valla. Petrarcha. Mantuan. Marſil. Patauinus. of later time Eſpencæus Com. on Tit. with many other.

a Anno 954.

b 999.
c 1030.
d 1074.

Anno. 1215. into the fire: *Innocent* the 3. (who held the Laterane councell) was branded with this black mark *Non est Innocentius imo nocens verè, He is not Innocent but very nocent.* *Innocent* the 4. was proued by 1242 *Grosted* Bishop of Lincolne, to bee an heretick, *Antichrist*, guiltie of auarice, vsurie, and other detestable enormities. Of him, and his Court, were made these verses.

Eius auaritiæ totus non sufficit orbis :
Eius luxuriæ meretrix non sufficit omnis.

All the world cannot suffice their greedy auaritious mind,
Nor all the drabbs, and naughty packs, their filthy lusting kind.

Heere by the way stay a little, and see a strange sight indeed, as hurtfull *Innocents*, and cursed *Benedicts* and impious *Piusses* as euer were sitting 1295. in the holie Sea. But to proceed, Pope *Boniface* the 8. was accused to be a theef, a robber, rooted in all vnspeakeable sinnes, and was called the 8. 1305. *Nero*. Of *Clement* the 5. it is written, that hee was an open whore-master : and from that time forward, three rootes of vices, pride, auarice, and luxurie, mightilie preuailed. Pope *Iohn* the 22. 1315. denied the immortalitie of the soule. What *Bene-* 1333. *dict* the 12. was, his Epitaph will tell you.

Hîc situs est Nero, *laicis mors, vipera clero,*
Deuius à vero, cupa repleta mero.

Here lies *Nero*, a plague to the Laitie, a viper to the Clergie,
No friend to the truth, but a drunken sott.

Pope

Pope *Gregorie* the 12. was openly periured: 1407.
Pope *Iohn* the 23. was deposed by the councel of 1415.
Constance, after 40. grieuous crimes, laid to his charge, & proued that he was an heretick, Simoniack, a lyer, an hypocrit, a murderer, inchanter, dice plaier, adulterer, Sodomite &c. The councell of *Basill* condemned Pope *Eugenius* for a notorious scandalizer of the Church, a Simoniacke, periured, incorrigible, a schismatick, and one fallen from the faith, a willfull heretick. Pope *Sixtus* the 4. builded in Rome stewes for both kinds, granted his Cardinalls vse of Sodomie for three hot months, hee was a very monster of nature. *Agrippa* saith of him, that among all the Baudes of these later daies, he surmounted all other, and the same witnessed his Epitaph. 1431. 1471.

Gaude prisce Nero, *vincit te crimine* Sixtus.
Hic scelus omne simul clauditur et vitium.

Thou *Nero* of old maist now reioice, Pope *Sixtus* thee exceeds.
Within this place lies here enclosed, all vice, and wicked deeds.

Iulius the second so farr exceeded in iniquitie, that his owne friends said of him, that hee was more giuen to * warr, then to Christ: in his rage and furie, he cast Saint *Peters* keyes (as they call them) into *Tyber*. *Leo* the tenth, counted Scripture, as a fable. *Paul* the third was a prophane scoffer of Christ, (as was *Leo*) and was wounded in bed, with his couſen *Laura Farneſia*, by her husband: he lay with his owne daughter *Constantia*, 1504. 1513. 1534.

* Marti quam Christo.

tia,& poyſon'd her husband,& lay with his owne ſiſter, and after poyſoned both her,and his owne
1550. Mother. *Iulius* the third was an open Sodomite, & horrible blaſphemer: being forbidden porkes fleſh by the Phyſician (becauſe of his goute) braſt out into blaſphemous ſpeech not to bee vttered: wãting his cold peacock as a ſeruice at his table, ſaid moſt Atheïſtically, *If God were ſo angrie for an apple, why may not I for a peacock, which is a greater matter?* I could be almoſt infinite in reckoning vp the foule abominations, of theſe holy fathers the Popes: but theſe may ſuffice, to giue a taſte; and indeede here is enough, vnleſſe it were more ſauourie ſtuffe: now if we take a viewe of their vnſatiable couetouſnes, rauenous oppreſſions in polling and pilling,intollerable arrogancie, inſolent pride,hereſies,perfidiouſnes, flatteries, contentious diſpoſitions, their loue of war,hatred of peace,vnnaturalnes, murdering mindes & hands, their beaſtlineſs, apoſtaſie from the true Church and ſound doctrine,their enmitie to mercie, corrupting of truth, and in a word their vnanſwerable vnholines of life to their arrogated holines, and glorious title; one reading the deſcriptions, which *Cyprian* makes of *Nouatus*, and *Nouatianus*, would think that he purpoſely ſpake of the Popes of Rome, they are ſo verie like thoſe their great grandſiers, the fathers of the Puritanes, neither can I ſay vnto them, as Chriſt ſaid vnto the murdering Iewes, *Fulfill ye alſo the meaſure of your fathers*; for they do not onely ſo, but in this onely
Math.23.32 they

they differ from them, that they go many transcendent degrees beyond them.

The second thing wherin the Popes of Rome resemble the fathers of the old Puritanes, is in vsing sleights, yea vngodly slieghts, for the obtayning of their dignities; and this haue they done, from time to time, euen from their first conception, vnto this present declining old age or dotage: It is notoriously knowne how Pope *Zosimus* falsified, and corrupted the councell of *Nice* for the ambitious clayme of gouernment: which forgerie of his was sifted out by the sixt councell of *Carthage* anno 420. wherein were assembled 217. Bishops. *Platina* saith that *Boniface* the third obtained of *Phocas* the Emperor, * *not vvithout much adoe* to be called vniuersall Bishop, this was an ambitious aspiring. Pope *Syluester* the second was made Pope by Necromancie, and in recompense promised himselfe, soule, and body to the diuel: *Boniface* the eight came in by a cousning sleight, speaking in a reed through the wal, to his predecessor *Celestine*, admonishing him, (as though it had been a voice from heauen) to surrender his Papacie: of which *Boniface* it was iustly sayd, *that he came in like a foxe, hee ruled like a wolfe, he died like a dog*; which may bee verified for the most part generally of the Popes of Rome: *Iohn* the 23. chose himselfe Pope after *Alexander* the fift, saying *Ego sum Papa, I will bee Pope*; as vsurping *Adoniiah* said I will bee king. *Alexander* the sixt was Pope by compact with

* Magni tamen contentione. Anno. 607. Anno. 999.

Intrauit vt vulpes, regnavit vt lupus, mortuus est vt canis.

1410. 1492. 1504

the deuill: *Iulius* the second came in by bribes, and ambition: But in a word to shut vp this point; ambition, poysoning of predecessors, and Simonie, are the ladder of the Popedome, three most common tracks and beaten paths to the dignitie (or rather indignitie) of the sea of Rome. Concerning Simonie, these verses were made of one of their Popes.

Scala Papatus.

Vendit Alexander *claues, altaria, Christum.*
Vendere iure potest, emerat ipse prius.
The keies, the altars, yea Christ and all doth *Alexander* sell.
Wel may he sell them once againe, for he once paid for them well.

Neither is this to be accõpted as an old fashion among them, now long since growen out of vse; but euen now in this tottering and reeling state of the Roman Sea, is as freshly practised, or more then in former times (it being like a canker that spreads further, when the tree decaies) witnes the Supplicator* to the Emperor, anno 1612 for calling of a councell against Pope *Paulus Quintus*: wherein he proues that these last Popes of all haue been intruders vpon the Papacie, and not without the black Art, of fraud and Simonie. *There is no man doubts* (saith he) *that* Sixtus the 5. *was chosen by Simonie*, and saith *it is notorious*: and that Clemẽt the 8. can not be truly called Pope, *because he was elected by fraud*: hee proues successiuely that *Paulus* the 5, was chosen by **perfidious dealing*, and to bee *notoriously guilty of Simonie*: Thus

* Supplicatio ad Imperatorẽ contra Paul. Quintum by one that calls himself Nouus Homo. Sixtum 5. per simoniam electum &c. pag. 1. Quia dolo electus est. pag. 11.
*Pag. 11. & 14

Thus you ſee how it hath been continually the manner of Popes to aſpire to the top of Papal honour, by euill meanes: wherein they do *patrizare*, reſemble their father, the old heretick *Nouatus*, and whereby they ſhew themſelues to bee right Puritan-Popes. And thus haue I ſhewed the likenes, betwene the fathers of our new Puritanes the Papiſts, and the fathers of the old Puritanes, the *Nouatians*.

Hauing hitherto ſpoken of the head, I am now to deſcend to the body, that is, the whole companie of Papiſts, acknowledging the Pope of Rome for the onely head on earth, of the vniuerſall Church: concerning whom I will ſhewe, that they beare the verie image of the *Catharists*, and *Nouatian* Puritanes in three points ſpecially: for firſt, as they kept not the peace, and vnitie of the true Catholick Church, but ſeparated themſelues from the ſame, (as *Cyprian* proues) in many places, accompting themſelues the onely pure, and holy companie, and all other companies but impure in compariſon of them; euen thus do the Papiſts at this day, they haue rent themſelues off from the true Catholick Church, and ſeparated themſelues from all particular viſible Churches: the Church of Rome now being, hath by horrible apoſtaſie fallen away, both from the true Church, as it was primitiue and apoſtolick; and from it ſelfe, as it was in the Apoſtles times. And howſoeuer, they lay this to our charge, that wee haue forſaken the Church (be-

Cyp. lib 4. cap 2. lib. 2. cap. 9. &c.

(becauſe wee *haue come out from among them*) yet whether wee haue done ſo, who ſtill hold faſt to the Church, as it was in the primitiue age, and Apoſtles times (it being the moſt vncorrupted ſtate thereof) or they who haue both degenerated from the primitiue, vncorrupted ſtate therof, and of their owne particular Church too, anie one that is not Italianated may eaſily iudge: Concerning this their defection, and apoſtaſie from the Church, there are diuerſe learned treatiſes extant, prouing the ſame, whereto I referr the reader.

And as the Papiſts declare themſelues in this point to bee Puritanes, ſo do they ſecondly, in aſſuming to themſelues, the title of the onely Church: nay they are not aſhamed, to appropiate, as peculiar to themſelues alone, that glorious title, the *holy Catholick Church*; ſo that the Church of Rome and the holy Catholick Church, are *termini conuertibles*, one and the ſame with them: and not to bee a Roman-Catholick, is to bee an heretick in their conſtruction, yea though he bee a king. In-ſo much, as *Tortus* dares be ſo abſurdly ſawſie, as to ſay of the kings moſt excellent Maieſtie, *becauſe he is not a catholick* (you muſt vnderſtand a Roman-Catholick, for they acknowledge no other) *in this verie thing hee is an heretick.* O intollerable audaciouſnes, O impudent Roman-Puritanes, they muſt bee called forſooth, the Apoſtolick, holy Catholick Church, as though they were the onely Church, whereas indeed they

Con. Trid. acta priora Pauli Epiſc.

Tortus pag. 87.

they are an Apoſtate companie, and a ſynagog of ſchiſmaticks, how could they match the old Puritaines neerer, then in ſeparating thẽſelues frõ the true Church, & in a falſe aſſuming to themſelues the title of the moſt holy Church? In which vſurped claime of theirs, beſides the contradiction in the title (for to be the Romã, & Catholick or vniuerſal Church too, is as if Rome ſhould be all the world, or London ſhould be all England) we may obſerue a contrarietie, betweene them, & their title, that ſo they may euery way perfectly parallele their forefathers the Nouatians. For are they ſo holy indeed, as their borrowed or ſtolne title wold import, in reſpect of whom all others are to be counted impure hereticks, and as vncleane doggs without the Church? Nay are they not for all this their vſurped holy title groſs Idolaters? yes doubtleſs: witnes their Idol-worſhip, or worſhipping of Images, wch is the ſame: for their idle diſtinction, between an Image & an Idoll, will not clear them of Idolatrie: they haue been ſufficiently hunted frõ that foxes-hole, by the learned hunters of this age: & *Tertullia* deriues * Idol, frõ the greek word that ſignifies an Image: neither will that diſtinction between *worſhip* and *ſeruice* ſerue their turne; for our Sauiour tels the diuell, that the Lord is both to bee worſhipt, and ſerued onely. Lu, 4. 8. And * *Auguſtine* himſelfe, in whom that diſtinction is found, acknowledgeth, that both worſhip, & ſeruice, is to be giuen to the Lord: And yet further their learned writers

Perk. Idolat.
* Idolum ἀπὸ τοῦ εἴδους. vide Zanch. de Red: cap. 15 theſ. 3.
* Debetur λατρεία ipſi Deo quatenus eſt Dominus noſter. λατρεία quatenus eſt Deus noſter. Auguſt. vid. Zanch. De Red. cap. 15 theſ. 3.

Aquinas. Gregorie de Valentia, Gretser. 9. &c.

teach that *euen* λατρείαν, *the worship due vnto God himselfe, is to bee giuen to an Image of God or of Christ, and too the Crosse vvhereon Christ died, and to a crucifixe*, so grosse, and horrible Idolaters are they. Againe, their *Artolatrie* is gross Idolatry, wherof al Papists are guilty in worshipping their breaden God: they call the bread *their God*, worship it, speak to it, they pray it to *forgiue them their sinns*: so then for all their holy vsurped title, they are abominable Idolaters.

They are also blasphemers, as may appeare in these particulars: they in their Canon-lawe call the Pope their Lord God, and hold that hee did more, then euer God did, viz. deliuered a soule out of hell, the soule of *Traiane* the Emperour. They call the virgin *Marie* the *Queene of heauen*, and pray her to *command her sonne by her motherly authoritie*: they say that God hath diuided his kingdome with the Virgin, and that hee hath reserued iustice to himselfe, but graunted mercy to her, his mother; and therfore if a man find himselfe aggrieued in the court of Gods iustice, he may appeal to the court of the mercy of his mother: They call scripture, a lame, maimed, and imperfect doctrine, a leaden rule, a nose of waxe: they call the mass Priest, the maker of his creator. Their manualls vsed ordinarily by them, are full of blasphemies, more particularly the Ladies Letanie, as when they pray thus; *O holy Marie I worship thee, I glorifie thee, I praise thee, &c.* And againe: *thou that art the keeper of Gods priuities*

see Chem. Exa. Con. Trid. de Can. Scrip.

haue

haue mercy on mee &c. Their Ladies Pſalter is a meere compound of blaſphemies, and an horrible prophanation, and deprauation of Scripture, conuerting the Pſalms, which are made of God, vnto the virgin Marie, in ſtead of the name of the *Lord* putting in the name of the *Ladie*, which wold be too long to ſhew particularly. Who can now doubt that Papiſts are blaſphemers? But further alſo the Ieſuited Papiſts are traitors by their religion: I ſay by their religion at leaſt, wheras the religion profeſſed by them, giues them warrant hereto; teaching, that as the Pope can do all things, ſo can hee free ſubiects from their allegiance and ſubiection vnto their lawfull Prince: and numbers of them alſo proue actual traitours; witneſſe England, which can inſtance in more conſpiratours, of the number of Romiſh-Catholicks, then of anie other ſect beſides: and who were the plotters of that moſt barbarous *Gunpowder treaſon*? were they anie other then the good Roman-Catholicks? They are alſo guiltie of filthie whordomes, when as the Romiſh Church giueth a publick, & open toleratiō of the ſtewes; wherein whordome is practiſed as daily and commonly, as other civile, and lawfull actions, and rent paied thereof to the Pope, toward the maintaining of his Holines: and though that Prieſts may not haue lawfull wiues, yet whores they may. They are no leſſe guiltie of wilfull murders, for as much as they allowe diuerſe ſorts of Sanctuaries, as Churches, church-yards,

Biſhops houſes, &c. as places of refuge for ſuch capitall offenders, vnto which if they flee, and ſettle themſelves, they cannot, nor may not, bee perſecuted by courſe of Iuſtice. But, to conclude this point, where ſhall you finde a Papiſt that is indeed conſtantly careful to lead a holy and conſcionable life, and not rather giuen to lewd and looſe liuing? Such a one might bee accounted *rara auis, a black Swan.* But, two cõmon ſins I will name, which (as I obſerue) you may ſee them, generally, to liue & abound in, namely cuſtomarie vaine ſwearing, and prophane Sabbath-breaking: thus then it is manifeſt, that theſe Roman-Catholickes do match at leaſt the old Puritanes in this point alſo, in ſhrowding much vnholines of their liues & deeds vnder the falſelie arrogated holines of title.

The third thing, wherein the Papiſts proue themſelues to bee Puritanes, is in the matter of merits: for the ould Puritanes (as wee haue heard before) boſted much of their good works, of merit, and of the merit of their good workes: no leſſe do the Papiſts. How they boaſt, firſt, of their good workes, their humble-diſſembling ſupplication may witneſſe, put vp to the Kings Maieſtie at the Parliament anno 1604. when at the ſame time their hearts were full of gun-pouder. Hear a while how they make their vaunts (if you can endure for making your eares to glowe) they ſay that they of their religion, *built all the Churches, Hoſpitalls, and auncient Colledges in Chriſten-*

A ſupplication &c. Sect. the 8.

Chriſtendome, endowed them with liuings, inſtituted the vniuerſities and ſeminaries, diſtinguiſhed the multitude into Pariſhes, proportiond the Tythes, annexed the glebelands, founded the Biſhoprieks, limited the Diœceſſes, decreed Eccleſiaſticall lawes and immunities, enacted all the old lawes of the Realme; and did, (becauſe they would not bee vacant without fruit) a thouſand good works beſides. Theſe are their owe wordes: whereto is anſwered well, *not men of the Popiſh, but of the Chriſtian religion did theſe or moſt of theſe things.* And in another place, they boaſt, that they of their religion were *Patrons of Churches, and Countries, conuerters of nations to Chriſtianitie, Perſonages of both ſexes memorable for holines, for renouncing the world for mortifying their appetites, for ſurrendring their wills, and for any other excellent, and true vertue.* Now if they had dealt plainely and truely, and put in all, as their falſe treacheries, bloudy maſſacres, horrible murders, their racking, hanging, burning, and cruell perſecuting of Gods Saints, their diueliſh æquiuocations, * falſe couenant-breakings, lyes and ſlaunders, periuries, treaſons & gun-powder-plots, *cum multis alijs &c. ad infinitum*, with ten thouſand ſuch good works beſides, that ſo wee might haue taken a view of them all together; it would haue been better liked, and then I ſhould haue thought them not altogether paſt honeſty, though paſt grace: in the meane time they remaine to bee reputed Puritanicall boaſters of their workes. Who ſo great crakers of good workes as they? and yet who more

Sect. 9.

* No faith to be kept with an heretick, is their owne poſition.

more barren of good works then they? nay, who more fruitfull in euill workes? as I haue partly touched already.

See Auguſtan. confeſs. de iuſtificat: & de ſatisfact

As touching the merit or worthineſs of their good workes, they boaſt thereof both impiouſly and intollerably, whiles they affirme that there is ſuch a dignity and excellency in them, as that thereby they deſerue euerlaſting life, for thoſe that are the doers of them: whereupon the Rhemiſts would proue from the name of * *reward*, in the Latine and Greeke tongues, that heauen is no other then very wages and hire due for their works: and the *Councell of Trent pronounceth him accurſed, whoſoeuer ſhall affirme, that a man iuſtified, doth not by his good works truely deſerue eternall life: hence alſo floweth that poiſoned ſtreame of their owne ſatisfactions, auouching, that they by their faſtings, vowes, prayers, almeſ-deeds and other pious workes, do ſatisfie the iuſtice of God for their ſinnes, as touching the temporall puniſhment thereof: and the ſame Councell of Trent thunders out *Anathema* againſt whoſoeuer ſhall ſay any otherwiſe. Thus they make a cloſure with Chriſt, and will not be beholding to him for all, but will do ſome ſuch workes them ſelues, as ſhall be of infinite value, able to counteruaile the infinite offence done to the diuine Iuſtice by their ſinnes; their almes, prayers, faſtings, maſſes, pilgrimages &c. all are meritorious.

Rhem. annot: on Mat. 5. 12
* Merces. μισθὸς.

* Sexta ſeſs. can. 32.

Thus then you ſee what an high eſteeme they haue

haue of the merit and worth of their good works. Wherin they are like thoſe Elders of the Iewes, that came vnto Chriſt, in the behalf of the Centurions ſeruant, with this vnmannerly meſſage in their mouthes, *He is worthy thou ſhouldſt doo this, for he loueth our nation, and hath built vs a ſynagogue.* Not much vnlike (for ſubſtance and effect) do the Papiſts com to God for themſelues and others: they com before him with worthineſs in their mouths (and therefore well deſerue they to be ſent back again to learn better manners): As for example, when one of them is dead (according to the tenour of their profeſſion) thus may they ſpeake to God: Lord, this our brother, now lately departed, hath deſerued thou ſhouldſt receiue his ſoul: for, hee loued vs well, and made vs good chear, filled our bellies, and built vs a monaſtery, he was a good Catholick, helped the prieſt to ſay Maſſe, gaue conſent to the poiſoning of ſuch a prince being an heretick, and murdered another, he made conſcience of euery thing, he would not eat a bit of fleſh, no not an egge in Lent, hee neuer went out before hee had croſſed himſelf, his houſe was neuer without a crucifix, nor window without the picture of the Trinity, and many more good works hee did, ſome * more than needed, which may ſerue for his good neighbours, who wil giue any thing for them: therefore, Lord, thou muſt needs ſaue his ſoule, or elſe ſhouldſt doo him iniury, foraſmuch as by the merit of theſe, and other his good works, hee hath deſerued it: Such pha-

Luk. 7. 4. 5

* Opera indebita.

phariſaicall boaſters are theſe: nay, they are ſo ſtrangely conceited of the admirable vertue, and vnſpeakable worth of their good works, that they think, if the Lord giue no more for them then their owne ſaluations onely, hee giues too little for them; for their works are ſo verie good that they deſerue more: wherevpon they bluſh not to affirme that * *one may ſatisfie for another, and the child may make vp that which is lacking of his father's ſatisfaction:* yea in the very ſelfſame work, one may both deſerue for himſelfe the reward of eternall glorie, and neuertheleſſe ſatisfie for another, without any leſſening, or impayring of his owne merit*: theſe are the very words of *Ecchius* (one of their chiefe champions againſt *Luther*): And vpon this rotten foundation are their Indulgences built: that is, when a man not hauing ſinns enow of his owne, to require ſo great a ſatisfactiõ as the worthines of his good works amounteth vnto, this ouerplus of his merits and ſatisfaction, may through the tender * Indulgencie of the Church, (or rather the gold-thirſtie auarice of the Pope) bee beſtowed on them that want ſatisfaction of their owne.

* Ecchius de ſeptem ſacrá: hom. 51.
*Imo et in eodem opere, &c. Ibid.

* Concil. Trid. ſeſs. 9. ſub Pio 4.

Thus haue wee ſeen hitherto the neernes of affinitie, betweene the Roman-Catholicks, and the Nouatian-Puritans, both in the head, and in the body, (that is) in the authors, and in the followers, of that ſect, and hereſie: it remaines that I further ſhew their agreement in points of corrupt and hereticall doctrine: and that in 3. points

points cheefly: first as touching * a state of perfection in this life, secondly about the Sacrament of Baptisme, thirdly concerning single life, and mariage.

*Rhem.annot. on Math. 19. 21.&.27.

For the first, look as the Catharists held and defended a state of perfection in this life, euen so do the Papists, and that in three particulars: first, in regard of freedome from all sinne, secondlie in regard of abilitie, and actuall performance of keeping the commandements of God, and this they call *necessarie perfection*. Thirdly, in regard of the liues of Votaries, wherein they place the highest degree of perfection, more then the law requireth, and this they call *profitable perfection*.

Perk. Refor. Cath. point 13.

As touching freedome from sinne, they hold not onely a freedome from the bondage, and tyrannie of sinne, (which all the regenerate partake of in this life, and which we acknowledge with them) but further, they contend for, and defend, a perfect cleering, and freedome from all spot, and pollution, both of originall sinne, and actuall (as touching the inherence thereof) in sundrie cases, and at many times, euen while they liue heer, as may appeare by these particulars: The councell of *Trent* decreeth, that *originall sinne doth not at all remaine, in those that are baptised, but that it is wholly taken away*, and abolished, *and all that whatsoeuer, which hath the consideration of sinne*: so that if the partie baptised depart this life before the committing of any actuall sinne afterward (for till then he is pure) hee de-

Sess. 5. sub Paulo 3.

parteth in an eſtate perfectly pure from all ſinne. For howſoeuer they acknowledge that concupiſcence remaineth after baptiſme, yet withall they decree, *that That is not, nor muſt bee accounted ſinne properly*: ſo that the partie baptiſed, according to their doctrine, is in, and after his baptiſme, in an eſtate of pure perfection, till ſuch time as hee hath committed ſom new actuall ſinne, and ſo polluted himſelfe againe. And howſoeuer Saint *Iohn* tells vs, that *If wee ſay wee haue no ſinne, wvee deceiue our ſelues, and the truth is not in vs*; * yet they tell vs, that wee muſt not vnderſtand it of infants, but of ſuch as are come to yeares, and ripenes of age: yea and that theſe alſo, that are grown men, are verie often without ſinne in this life: as when they are aſleep, and when concupiſcence lyes quiet and ſtirs not in them; or if when it doth ſtir at anie time, it bee reſiſted by them, ſo that it do not draw the conſent of their will vnto it: in all theſe and the like caſes, they ſay that the regenerate are without ſinne. And the foreſaid Councell proceeds yet further, and avoucheth that *there is nothing in the regenerate, which God doth hate*, (therefore no ſinne ſure, for * that he hateth) *but they are innocent, without ſpot, pure and blameleſſe*, theſe are their owne words. Lo heernow you ſee right Puritanes indeed, their owne toungs bewray them, and make them knowen what they are, here they ſhew themſelues indeed in their colours. Who now can be ſo blind, as not to ſee that theſe are Puritanes in graine, and dipt in the deepeſt

Conc. Trid. Ibid.

1 Ioh. 1. 8. * Andradius in Trid. Conc. See Chem. Exam in Decret: Orig. pec.

* Pſa. 45. 7

Seſs. 5. ſub Paulo 3. Decr. 1.

deepeſt die? And yet withall it is to bee obſerued, concerning this point of baptiſme, that in this matter, they go againſt their owne ſchoolmen: for the Maſter of the Sentences determines both that concupiſcence is originall ſinne, as alſo that originall ſinne remaines after baptiſme, being onely extenuated, and the guilt thereof aboliſhed: but theſe men thinke they may doe any thing, that ſo they may demonſtrate thẽſelues to be Puritans; and for our parts wee are content, let them do ſo ſtill: now, reiecting the ſcholemen in this point, they ſay that *baptiſme doth take away all the fault of ſinne, originall, mortall and veniall, and reſtoreth the ſoule to the firſt innocencie. ſo that if the party baptiſed die in that eſtate, hee doth immediately go to heauen, as being without all ſinne.*

Lomb. lib. 2. Diſt. 32. a. 6.

Delet omnem culpam, originalem, mortalem, venialem, &c.

Secondly they hold that a *man may liue, all the daies of his life, without any mortall ſinne*: and as for veniall ſinns whereas they teach, that *they deſerue* * *pardon*, therein they make them no ſinns at all, for no ſinne deſerues pardon, but puniſhment; *the wages of ſinne is death*, (as ſaith the Apoſtle): and they confeſſe, themſelues, that a little light aſperſion with holywater, or ſome ſuch ſlight remedy, will ſerue verie ſufficiently to do away veniall ſinns quite and cleane.

* Lindanus vid. Chem. Exã. in Conc. Trid. quæſt. 3. de operibus.

Thirdly they teach that neither the Pope (as hee is Pope) nor yet their Church can erre, not onely in matters of faith, & points fundamentall (which might ſeem ſomewhat more tolerable, though of them vntrue) but in no other concluſions,

sions, or determinations of theirs, decreed by them: In these three particulars they hold a freedome from sinne: which is the first point, wherein they consequently auouch a state of perfection in this life.

The second point follows, viz. as touching the keeping of all the commandements of the law of god. Which that we may the better vnderstād, wee are to knowe, they hold * a double perfection: the one they call *perfection of the Countrie*, and that is onely in heauen; the other they call *perfection of the way* to the countrie, which they say is attained to in this life: and this also is by them affirmed to be double; the one is of necessitie to saluation, (whereto all stand bound, and without which they cannot be saued) that is perfectly to keepe the lawe, according to that of our Sauiour, *Thou shalt loue the Lord thy God, with all thy heart, with all thy soule, and with all thy mind, and thy neighbour as thy selfe*: the other is perfection of supererogation, when they go beyond the law, & do more good works then the lawe of God requireth of them: both these kinds of perfection, they constantly affirme to bee attained to in this life; the one must, the other may.

* Aquinas. Com. in. Phil. Cap. 3. Lect. 2. Perfectio Patriæ, Perfectio viæ.

Mat. 22. 37.

Concerning the first, namely *necessarie perfection*, of keeping all the commandements of God, it is generally maintayned by them all: and their councell of *Trent*, in stead of all, doth decree this doctrine as necessary to be beleeued to saluation, that it is not onely possible for a man that is in the

Conc. Trid. sess. 6. Cap. 11.

the ſtate of grace, to keepe all the commandements of the law, but that of neceſſitie hee muſt do it, and doth * pronounce him accurſed, whoſoever ſhall ſay *that a righteous man ſinneth, in his good works, yea though it bee but venially*: as alſo * pronounceth him *anathema* that ſhall ſay it is impoſſible for a man iuſtified, and in the eſtate of grace, to keep the commandements of God. For defence of this their erroneous doctrine of perfection, they depraue that ſaying of our Sauiour Chriſt, *If thou wilt enter into life keep the commandements*, with diuerſe other places, which are ſufficiently vindicated and cleared from their corrupt gloſſes, by orthodox and learned * Diuines. Seeing then the Papiſts do thus affirme of themſelues, that they being in the ſtate of grace, do fully, and perfectly, keep, and fulfill the Morall law of God, what do they elſe, but hold a ſtate of perfection in this life as did the Nouatians? and what do they elſe but plainely demonſtrate themſelues to be right Puritanes? Who are, if theſe be not? but yet this is not all.

* Con. 15. ſeſs. 6.

* Con. 18.

* Pezel. ob. & Reſp. de bon. operibus. Zanch. de vir. lib. arb. Perk. Ref. Cath. &c.

They ſtifly maintaine alſo the other perfection, *viz.* of ſupererogation, to doe more good then the Lawe requireth and to doe more then the keeping of the Lawe: and ſo I come to the third point wherein they place perfection; yea, the higheſt degree thereof, the perfection of ſupererogation, or *profitable perfection*, becauſe hereby (they ſay) they merit a greater meaſure of glory in heauen: as in their voluntary vows of faſtings,

ſingle life, regular obedience, pouerty, &c. in their Monaſticall liues betaking themſelues to ſome religious Order: but I pray conſider, that a company of reaſonable creatures ſhould be immured within the walls of a Cloyſter (vnder pretence of contemplatiue life) like a company of bruit beaſts or ſwine ſhut vp in a ſtye a fatting; what perfection is this? nay, is it not rather a *metamorphoſis*, or transforming of men into beaſts, is this the perfection of men? How farre they degenerate from the ancient working-Monkes (whom they would ſeeme to patterne) * records make manifeſt: and to ſpeake as the truth is, theſe popiſh Monkes and monaſticall Regulars are as vnprofitable Drones & Caterpillers, as any that liue on the face of the earth. Neither let it bee maruelled at, that I ſay they ſeeme to be degenerate into the nature of beaſts: yet behold how highly and exceſſiuely they magnifie and extoll this mopiſh, monkiſh kinde of liuing; ſome of them ſay, it is the moſt excellent of all other kinds of life, and deſerues to be compared to the life of Angels in heauen: but yet the worſt is to com; while they teach that the entring into Monaſticall profeſſion, and performing their vowe of pouertie, chaſtitie and regular obedience obtaineth, * nay, deſerueth the plenarie remiſſion of all ſinnes, and iuſtification before God; and more then that too, as keeping not only the Law, but alſo the precepts of the Goſpell, wherupon, they call it * *Euangelicall perfection*: they ſay it

* Aug. de operibus Monach. & de inſtitut. Mon. Fox Act. & Monum. Cal. Inſti.

* Melan. De vot: & vit. Monaſt. vid. Pezel.

* See Auguſtã

it obtaineth the ſame grace which is obtained in Baptiſme, and the entring into a religious order doth take away all ſinne, both the fault and puniſhment, and reſtoreth to the firſt ſtate of innocency as Baptiſme doth; yea, they would perſwade vs that the *monaſticall profeſſion, is much better then Baptiſme: who doth not abhorre to heare ſuch ſtuffe as this proceeding from them? and indeed this point proues the Papiſts to be ſo very expert and pregnant in Puritaniſme, as that they haue outſtript their forefathers, and firſt founders the Nouatians. For they held onely a neceſſary perfection of men: but the Papiſts hold beyond that (it being too little) a ſuper-neceſſary perfection of Angels to be attained to by men, euen while they liue here.

confeſs. de vot. Monaſt.

* Pezel. Arg. & Reſp. par. 7. De vot.

Now then to come to a concluſion of this point: I hope it doth appeare to any one (who hath not his eyes blinded with the ſmoke of Rome, brought out of the bottomleſſe pit, by him who came out thence himſelfe, *who in the Hebrew tongue is called*, Abaddon, *and in the Greeke*, *Apollyon*; and if you will in Engliſh, *Antichriſt*, the *Deſtroyer*, the *Pope of Rome*) I hope, I ſay, it doth appeare to an indifferent Reader, that for as much as the Papiſts auouch a freedome from ſin in diuers caſes and times in this life, and a perfect keeping of the Morall Lawe of God, yea a going beyond the keeping of the Commandements, in an higher degree of Euangelicall and of Angelicall liuing in a monaſticall profeſſion, that therefore

Reu. 9. 11

fore they hold a ſtate of perfection in this life, and that in the groſſeſt manner: which is the firſt point of their conſent in doctrine with the old Puritanes; wherein they do ſo thorowly accord with them, that they declare themſelues to bee their brethren. Thus haue I ſhewed them their kindred, now let them take acquaintance with them if they will: and if they ſay they ſcorne it, yet are they for all that their very naturall brethren in hereſie, and ſo let them know that they are as *Simeon* and *Leui*, brethren in euill.

The ſecond point of doctrine wherein they agree with the Nouatian-Puritanes, is concerning Baptiſme: for firſt the Catharists holding that there was no other meanes to reconcile men to God, but baptiſme, did thereby put an abſolute neceſſitie therein, which the Papiſts likewiſe do: for howſoeuer they hold other meanes (inuented by themſelues) of reconciling men to God, as the Sacrament of Confirmatiō, the Sacrament of Penance (as they pleaſe to call them) &c. yet in ſubſtance they agree with them, in putting abſolute neceſſitie in Baptiſme: neither is it my purpoſe to go about to ſhew that they do in euerie thing agree with them, but onely in ſome materiall, and chiefe points for the which the old Puritanes were condemned of the Church. Now that the Romaniſts do make baptiſm to be of abſolute neceſſitie, may appeare, in that the Rhemiſts number vs (whom they pleaſe to call *Caluiniſts*) with the Pelagian-hereticks, becauſe

Rhem. Annot. on Ioh. 3. verſe 5.

wee

we ſay *euerlaſting life belongs to infants that die without baptiſme* (as manie of them as belong to Gods election) which they denie, and therefore to befriend thē, haue prouided a * *Limbus* for them, a place in the bordering region of hell, next vnto Purgatorie; where though they eſcape the fier of hell, yet they may bee ſmothered with the ſmoake of it: but to heauen they cannot goe, for want of baptiſme.

* Limbus infantum.

Chem. Exam. par. 3. de purgat.

Thus then wee ſee howe ſquarely they agree with the old-Puritanes, concerning the neceſſitie of baptiſme. And thus much of the ſecond point of their conſent, in puritanicall doctrine with the Nouatians, about the matter of baptiſme.

The third point is concerning ſingle life, and mariage: for the former Puritanes, vnder pretence of being more holy then others, * allowed not of ſecond marriages, nor admitted any into their clergie, that had bene twiſe married; thereby preferring the vnmaried eſtate, as being a purer, and holier ſtate of life, before the condition of mariage, implying a kind of impurenes and vnholines therein. In this kind of doctrine the Church of Rome doth patterne them to an haire, or rather goes beyond them many degrees. For as touching ſingle-life, how vnmeaſurable, and exceſſiue they are in their commending, and extolling thereof, who doth not ſee? preferring the ſingle-life (be it neuer ſo impure) before the married eſtate; pretending that whereas the one

* Socrat. Eccleſ. hiſt. lib. 5. cap. 21.

repleniſheth the earth, the other filleth heauen: and the *Rhemiſts* ſay, virginitie is not onely preferred before mariage, *but that it alſo hath a gratefull puritie and ſanctitie both of body, and ſoule, vvhich mariage hath not*: further it is affirmed, by our new Romiſh-Catholicks, *that* * *neuer to marrie, is a counſell of perfection, and a worke of ſupererogation*: and * one of them ſayth, *that ſingle life is before God more excellent and holy then wedlock, becauſe it is the greateſt ſatisfaction of ſinns, and merit of eternall life*: theſe, and the like vnreaſonable, and abſurd praiſes they vſe, for the magnifying of the vnmarried eſtate. And this thing verelie they do, for the verie ſame end as did the Nouatians, vnder pretence of being more holie and pure then others (though vnderneath they cloake moſt abominable filthines): that this is their pretence, may thus appear. For therfore *Luther* is called a *luxurious Frier* by them, becauſe he defended the lawefulnes of Prieſts mariage: and they call our miniſters fleſhly, carnall, and accompt their wiues no better then harlotts, and their children baſtardes: as for marriage they ſpeak as diſgracefully of that, as they do exceſſiuely of the vnmarried ſtate. And though the Holie-Ghoſt tell vs that *marriage is honorable among all men, and the bed vndefiled*: and *Paphnutius* in the councell of *Nice* (vnto whom the councell condeſcended) affirmed that it is chaſtitie, for a man to liue with his owne wife; yet theſe Romiſh controullers both of Scripture and councells dare ſay, it is a kind of

Rhe. annot. in 1 Cor. cap. 7. 32.

* See more in Mond. Accōp. of proph. page 16.

* Petrus à ſoto, Cœlibatum coram Deo excellentioré &c. quia ſit peccatorum maxima ſatisfactio, & meritum &c. Chem. Exam. par. 3. De cœlibat.

See Harding againſt Iewel.

Heb. 13. 4

Sozom. in hiſt. Trip. Cap. 14

of vncleanes: yea though theſelues one while affirme, that mariage is an holy Sacrament, yet Pope *Syricius* (who therefore could not erre becauſe he was Pope, and vnto whom they aſſent) ſaith, that to marrie, is *to liue after the fleſh, and not to pleaſe God.* As for their Clergie, their councell of *Trent* condemnes all ſuch, as hold and ſay that it is lawfull for Prieſts to marrie at all. Neither do they inhibit their prieſts ſecond marriages onely, as did the *Catharists*: but that they may ſhew themſelues better ſchollers, then their maiſters, and ſo outſtrip their fore-father-Puritans, they deny their Prieſts marriage at all, both firſt, and laſt; that ſo all men may ſee and ſay, that the Papiſts are groſſer Puritanes, then thoſe that haue been in former times: their moſt abſurd, and groſſe dealing in this point, is both pointed at and painted forth, by manie both large and learned treatiſes of orthodox writers, to whom I refer the reader: let but the effect of this enforced ſingle-life of prieſts, bee conſidered. What is ſaid of their Monks may be verified of all degrees of their clergie generally, for as much as there is the like ground and reaſon of all, namely conſtraint of ſingle-life and reſtraint of marriage. What is ſayd of their Monks, I remember, in a diſtich which I haue read, which makes ſomewhat bold to ieſt vpon their fatherhoods after this manner.

Seſs. 8, ſub Pio. 4. can. 9

Non malè ſunt monachis grata indita nomina Patrum,
Cum numerent natos hîc & vbiq; ſuos.

Which if you pleaſe you may engliſh thus.

Not vnfitly indeed may the Monks bee called Fathers,
When as in all places they haue numbers of baſtards.

Luther. De votis monaſticis. Totam Sodomam & Gomorrham è cineribus reſuſcitant.

And *Luther* ſpeaking of them, ſaith no leſſe wittily, then zealouſly, that *they raiſe vp Sodome and Gomorrah, out of aſhes.* Lo heer the pureneſs of their ſingle-life: which notwithſtanding they would haue all men to accompt as the moſt pure, and holy eſtate of life, and marriage to be but vncleanneſs in compariſon therof, & therefore their Prieſts in no ſort to be married; or if they haue been formerly, yet in any caſe wholly to forgoe their wiues when they enter into holy orders, for as much as mariage were vncleanneſs, vnbeſeeming the holy eſtate of Prieſthood. Now then for as much as our newe Romiſh-Catholicks do ſo highly preferr ſingle life before marriage, putting a kind of ſanctitie, and puritie therein, and wholly reſtraine their clergie from marrying; it doth heerby appeare, that they do not onely equall, but farr ouermatch, the old-Puritanes, in this third point of doctrine, namely, concerning ſingle-life, and marriage.

To draw to a generall concluſion: For as much

much as the Roman Catholikes doe ſo neerely patterne & ſquarely agree with the Nouatian-heretikes: firſt in their head, that is, their Popes, as the leaders: ſecondly in their body, that is, the vniuerſall company of Papiſts, as the followers: thirdly in their iſſue, that is, in points of corrupt and hereticall doctrine maintained by them (Firſt, as touching a ſtate of perfection in this life. Secondly, concerning Baptiſme. Thirdly, concerning ſingle life and mariage) will it not be againſt all reaſon to deny the concluſion? *The Papiſt is a Puritane.* Which being ſo, let me wind vp al with a word of exhortation. As it is both equity and honeſty that all men ſhould haue their owne, ſo let thoſe haue this imputation put vpon them, to whom it belongeth: as whoſoeuer either by ſchiſme, or ſeparating from the Church, or contemning the Church diſcipline or rites, or any other means deſerue the ſame, ſo in ſpeciall the Papiſts, who deſerue it in the higheſt degree, being guiltie both of hereſie and ſchiſme; but let not thoſe that deſerue it not, bee thus reproached, as it is too rife and common in theſe dayes: they which deſerue it leaſt are moſt branded with it, by the common ſort of men among vs, who themſelues are looſe and diſſolute of life. So that would you know who are commonly called Puritanes? or if poſſibly you can be ignorant, I will ſhew you who: They which *command their children and houſhold to keepe the way of*

the Lord as [a] *Abraham* did: they which reſolue that they and their *houſe will ſerue the Lord*, as [b] *Ioſua* did: they which rid their families of diſordered perſons, as lyers, ſlanderers and proud perſons, as [c] *Dauid* did: they which *refuſe to company with vaine perſons and euill doers, and to ſit with the wicked*, as the ſame [d] Prophet did: they which refuſe to doe wickedly when they are prouoked and entiſed, ſaying; *How ſhall wee doe this and ſinne againſt God*, as [e] *Ioſeph* ſayd: they which daily pray vnto God in their families and by themſelues, and ſometimes ſeeke him by faſting, as good [f] *Cornelius* did: they which exerciſe themſelues in reading the Scriptures, as the [g] Eunuch did, and as the bleſſed [h] man doth, *delighting and meditating therein day & night*, then they are bookiſh Scripture-men; but Puritanes they are ſure to be: they which when they haue heard a Sermon, *ſearch the Scriptures whether thoſe things bee ſo*, as the *Noble* [i] *Bereans* did: they which are zealous (within the compaſſe of their callings) for the honour of God againſt idolatry & ſuperſtition, as [k] *Eliiah* was: they which turne *away their foot from doing their owne pleaſure, and their owne wayes, on the Sabbath day, to ſanctifie it as holie to the Lord, as himſelfe* [l] *requires*, that wil not make it a market-day to buy & ſell on, w[ch] holy *Nehemiah* [m] would not ſuffer; and that ſomtimes perhaps cal it, the *Lords-day*, as Saint *Iohn* did: they that will not ſwear in their common talke by *any oath*, but content them-

[a] Gen. 18, 11
[b] Ioſua 24, 15
[c] Pſal. 101
[d] Pſal. 26, 4, 5
[e] Gen. 39, 9
[f] Act. 10, 1, 30
[g] Act. 8, 28
[h] Pſa. 1
[i] Act. 17, 11
[k] 1 King. 19, 10.
[l] Iſa. 58, 13
[m] Neh. 13, 17

themſelues with *yea and nay*, as [n] Saint *Iames* ſtrictly admoniſheth: they that vpon occaſions (not light ones) vſe for more carneſt aſſeuerations, *Indeed*, *truely*, or *verilie* as our [o] Sauiour did: they that ſhun all *ſurfeting, and drunkenneſs, and worldly cares* as [p] our Sauiour chargeth: they which are carefull to *abſtaine from all appearance of euill* as [q] Saint *Paule* aduiſeth: they which *reproue the vnfruitefull works of darknes* as [r] the ſame apoſtle admoniſheth: they w^ch *giue thanks* at their meate and drink, and it may be with *looking vp to heauen* as [s] Chriſt himſelf did: they which *deſire to keep a good conſcience in all things, willing to liue honeſtly*, as the Apoſtles did: ſuch as theſe, and none ſo much as they (though they embrace the vnitie of the Church with all their hearts, and ſubmit themſelues, to Church gouernment, and religion eſtabliſhed) yet are no leſſe iniuriouſly then diſgracefully miſcalled by the odious name of Puritanes, by thoſe that are lewd, and prophane of life, hauing nothing elſe but the name, & outſide of chriſtians; and yet not a good out-ſide neither, but full of botches, ſores, and vvounds, full of corruption: But thanks bee to God, they which are thus vniuſtly reproached by theſe kind of men, haue the prophets, and Apoſtles, yea and Chriſt himſelfe to beare them companie, whoſe examples they followe. So that now (to be ſhort) if a man will not ſwagger, and ſweare and forſweare, drinke and be drunken, and play the

[n] Iam. 5. 12

[o] Ioh. 3, 5

[p] Luk. 21, 34

[q] 1 Theſ. 5, 22

[r] Eph. 5, 12

[s] Mat 14, 19, & 15, 36

[t] Heb. 13, 18

the Ruffian, and conforme himselfe to euerie apish, or rather monstrous attire, and cut himselfe out into euerie fashionless fashion and newfangled shape, that wil not lie for aduãtage, couzen, game, cheate, dissemble, followe vnlawfull gaine, and pleasures, and *ran to the same excesse of riot* with others, straightway he shall bee sure of this benevolence (which is no better then maleuolence) to bee bestowed on him, *O you are so pure, and holy, too pure for our companie, you are one of these Puritanes, one of the holy brethren &c.* Well therefore may wee take vp the complaint of *Iob*, *The iust and the vpright is laughed to scorn*: and of *Isaiah*, *Hee that departeth from euill maketh himself a prey.* And to speak euen as the truth is, it is now come to this passe, that not to bee a loose and dissolute liuer, is to be a Puritane, in common construction, and course of speach, vsed ordinarily by the cõmon sort of men: But what; Is this to be a Puritane, to frame our selues to the righteous will of God? to refraine from wilfull, grosse dishonoring of God? to do the same that wee professe, and haue vowed to God in our baptisme to do? Werein do these kind of men resemble the old-Puritanes? not in separating from the Church, no not in their affections, but accompt as highly of the peace and vnitie thereof, as of their owne liues: not in a false assumed, title of purenes; the title is not falsely assumed, but falsely obtruded on them: not becausе they are vicious

Iob 12.4

Isa: 59.15

vicious of life, vnder pretext of holines: for becauſe they are not vicious of life, they are thus vpbraided by profane perſons; not in holding a ſtate of perfection in this life, for they aboue all others, from a ſenſe and ſight of their ſinfulnes, & vnworthineſs, do moſt complaine thereof, and bewayle their ſinns both vnto God, and men, acknowledging themſelues to be grieuous ſinners: wherein then do they deſerue to bee thus called? ſurely it cannot bee ſhewed wherein. And what is more abſurd then to ſtile them Puritanes, who are of all others moſt oppoſite vnto them? as if they bee compared together may euidently appeare in euerie particular. Let men therefore ceaſe thus wrongfully to reproach them that deſerue it not: for to tearme them Puritanes, is to call thē hereticks, or ſchiſmaticks at leaſt, or worſe; whereas it is apparant they are neither. Not hereticks, for they profeſſe the doctrine of our Church: not ſchiſmaticks, for they keep the vnitie of the Church; condemning thoſe that ſeparate, and forſake it, or ſpeake euill of her gouernment. Let men ceaſe to reuile them, whoſe care is to liue together as brethren, in the profeſſion of religion and vnitie of the Church: for this is that which the cunning Papiſts do deſire and reioyce to ſee; * adding what fewell they can to this fire, that ſo they may the more ſlily ſteale away, and leſſe notice taken of them, or better opinion had

* See their Supplication put vp at Parliament. An. 1604.

of them. Let vs with a ioynt consent bend all our forces against these our common aduersaries the Papists, who seeke all aduantages that may be against vs: let vs disappoint them by good consent, and agreement among our selues: let peace and loue be among vs.

So the God of loue and peace
shall bee with vs.

FINIS.